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## RECENT BOOKS ON EARLY CHRISTIAN LITERATURE.

THE study in the Latin of St. Cyprian by the Abbé L. Bayard<sup>1</sup> is of philological rather than of theological interest. It is a careful examination of the grammar and vocabulary of all of Cyprian's authentic works. In the introduction we have an essay on the influences formative of Cyprian's pure style and his freedom from the influences of the *lingua plebeia*. The authorship of some disputed works, notably *Quod Idola*, is discussed and the decision is in favor of authenticity. We also have a chapter on the chronological arrangement of the works and letters. The book is then divided into three parts, treating respectively of orthography and derivation, of the exact sense of the words used, and of Cyprian's style. The discussion of the exact meaning of Cyprian's religious vocabulary, in part two, is the section of principal theological interest.

Of greater interest for our idea of Cyprian's time is Harnack's list,<sup>2</sup> compiled from all Cyprian's works, with the passages cited, of the lost letters and decrees of councils, which are confirmed by Cyprian's extant writings. These are divisible into four classes: Roman writings, pre-Cyprianic decrees of African councils, Cyprianic letters and conciliar decrees, and letters, especially African, to Cyprian. This list of letters and the like bear new testimony to the immense epistolary activity, which bound together the bishops and their churches in the third century, and which, with the councils, gave interdependent unity to the ancient church.

Johann Ernst has made a thorough and interesting investigation into the early status of heretical baptism.<sup>3</sup> In his opposition to heretical baptism, Cyprian advanced three arguments: (1) that heretics

<sup>1</sup> *Le Latin de Saint Cyprien*. Par L. BAYARD. Paris: Hachette, 1902. lix+386 pages.

<sup>2</sup> *Ueber verlorene Briefe und Actenstücke die sich aus der Cyprianischen Briefsammlung ermitteln lassen*. Von ADOLF HARNACK in "Texte und Untersuchungen zur Geschichte der altchristlichen Literatur." Neue Folge, Bd. VIII, H. 2; together with *Eusebius' Schrift ΠΕΡΙ ΤΩΝ ΤΟΤΙΚΩΝ ΟΝΟΜΑΤΩΝ ΤΩΝ ΕΝ ΤΗ ΘΕΙΑ ΓΡΑΦΗ*. Von ERICH KLOSTERMANN; and *Hippolyts Kommentar zum Hohenlied auf Grund von N. Marrs Ausgabe des Grusinischen Textes*. Von NATHANIEL BONWETSCH. Leipzig: Hinrichs, 1902. 45+28+108 pages. M. 5.50.

<sup>3</sup> *Die Ketzertaufangelegenheit in der altchristlichen Kirche nach Cyprian*, mit besonderer Berücksichtigung der Konzilien von Arles und Nicaia [= "Forschungen zur christlichen Litteratur- und Dogmengeschichte," II, 4]. Von JOHANN ERNST. Mainz: Kirchheim, 1901. vii+94 pages. M. 3.

have not the Holy Spirit and, therefore, cannot give what they have not. Yet if that were true, a sinful priest could not baptize. (2) There is no salvation outside the church. Basil, however, showed that, though in a sense outside the church, heretics still stand in a certain relation to it. (3) Cyprian argued that if heretics do not believe in the Trinity, their error invalidates the use of the triune formula, hence baptism itself, because they do not mean by it what the church means. Athanasius, Basil, and others, therefore, distinguished between schismatics, or lesser heretics, and those who are heretical on the Trinity. In the West, following Pope Stephen, as shown especially in *Optatus Milevius* and the decrees of the synod of Arles (314 A.D.), a still broader doctrine prevailed. Augustin held that wrong ideas concerning the Trinity need not destroy the intention to baptize in the name of the Trinity. The West naturally advanced to the Tridentine doctrine of the validity of baptism, where there is the *intentio faciendi quoa facit ecclesia*.

Of great value for our understanding of the third century is F. Nau's translation of the Syriac text of the Didascalia,<sup>4</sup> of which we formerly had only an expanded fourth century version, in the first six books of the *Apostolic Constitutions*. This Syriac text, preserved only in one manuscript,<sup>5</sup> and shown, by a comparison with fragments of a Latin text,<sup>6</sup> to be an unaltered translation of the original Greek text, is now, for the first time, made accessible by a translation from the Syriac. The critical problems, as to what, if any, earlier recensions that original Greek text had worked over, are yet to be solved. It is not a mere expansion of the Didache. As we have it, it undoubtedly dates from the second half of the third century. We find the closely biblical moral passages reminding us of Didache and Barnabas, extensive legislation about bishops, deacons, deaconesses, and widows (these two classes of women being evidently distinct), and legislation against heresies and schisms of the first two centuries, especially the Judaizers.

Another third century document made accessible to us is found in Bonwetsch's German translation of the text of Hippolytus's commentary on the Song of Songs, from Marr's (Russian) edition of the Grusinian text, from a manuscript of the tenth century.<sup>7</sup> In parallel

<sup>4</sup> *La Didascalie*, c'est-à-dire l'enseignement catholique des douze apôtres et des saints disciples de notre sauveur. Traduite du syriaque pour la première fois. Par F. NAU. (= *Canoniste contemporain*, Fév. 1901 à Mai 1902). Paris: Lethielleux, 1902. 172 pages.

<sup>5</sup> Published by Paul de Lagarde in 1854.

<sup>6</sup> Published by Hauler in 1900. <sup>7</sup> This was a translation from the Armenian.

columns, Bonwetsch also gives translations of the old Slavic and Armenian fragments, likewise the few Syriac fragments in the notes. Bonwetsch maintains the authenticity of this document, which was used also by Ambrose, but by few other western writers. The method is the allegorical application of the Cantic to Christ's relation to his church and to the synagogue (which latter is black, sinful, but comely, because Christ loved Israel, etc.). It is a valuable addition to the extant writings of Hippolytus.

Eusebius's *περὶ τῶν τοπικῶν ὀνομάτων τῶν ἐν τῇ θείᾳ γραφῇ* and St. Jerome's Latin translation of the same are discussed in a critical essay by Erich Klostermann.<sup>2</sup> Eusebius arranged place-names according to the Greek alphabet. Jerome rearranged them according to the Latin and also made corrections in Eusebius from his own knowledge of the Hebrew text and his personal acquaintance with Palestine. Otherwise Jerome's translation is pretty literal and critically valuable, as based on a better text of Eusebius. The sources of Eusebius were the Hexeplar Septuagint and Josephus. Other sources, if used, are no longer traceable. In that age of pilgrimages there must have existed sources now lost. Besides, the personal acquaintance of Eusebius with Palestine was also great. The book was little used by later writers.

We have also the sixth and seventh books of Eusebius's *Ecclesiastical History*, translated from the Armenian, which itself was a roughly literal translation from the Syriac, by Erwin Preuschen.<sup>7</sup> It is based on the Armenian edition of *Vardabit Djarean* at Venice, 1877. This was based on seventeenth or eighteenth century MSS., brought to Venice from Ispahan. The Armenian translation goes back doubtless to 400 A. D., the time of Sahak and Mesrob and Moses of Chorene, who mentions, among the many translations of that time, a translation of Eusebius.

Theodor Schermann presents as a supplement to his work *Die Gottheit des heiligen Geistes nach den griechischen Vätern des IV. Jahrhunderts*, a study of the Greek sources of Ambrose "On the Holy Spirit."<sup>8</sup> Schermann, in turn, examines and compares Ambrose with his Greek sources, Cyril of Jerusalem, Athanasius, Basil, Didymus, Gregory of Nazianzen, and Epiphanius. He comes to the conclusion that

<sup>7</sup> *Eusebius Kirchengeschichte, Buch VI und VII*: Aus dem Armenischen übersetzt. Von ERWIN PREUSCHEN (= "Texte und Untersuchungen," Neue Folge, Bd. VII, H. 3). Leipzig: Hinrichs, 1902. xviii + 109 pages. M. 4.

<sup>8</sup> *Die griechischen Quellen des heiligen Ambrosius in libro III de Spir. s.* Von THEODOR SCHERMANN. München: Lentner, 1902. viii + 107 pages. M. 3.

Ambrose's speculative theology is almost entirely Greek. Yet he possessed the historical spirit of the Latin race; his theology and especially his exegesis is western in feeling. The review of St. Ambrose's sources makes this paper interesting.

Willy Gaul's book<sup>9</sup> on the pseudo-Justinian *Cohortatio ad Graecos* is an excellent critical work on this document and of importance to students of the apologists. In six chapters and a conclusion, he first reviews the history of the criticism of this document; then follow an examination of the MSS. and citations, bringing back the ascription of the tract to Justin as far as Eusebius; a chapter on authenticity, proving from differences in style, doctrine, argument, sources used, etc., that the *Cohortatio* cannot be authentic; a comparison of the *Cohortatio* with the writings of the apologists from Justin to Eusebius, and with Julius Africanus; a discussion of sources of the *Cohortatio* in the rising neoplatonic and mystic literature. The author of the *Cohortatio* used the works of Clement of Alexandria, and, in turn, was used by Julius Africanus, as is proved by a comparison of the use of quotations from Tatian and other writers to establish the greater antiquity of Moses than Greek history. The author believes that the *Cohortatio* was written by an unknown author between 200 and 220 A. D.

Arthur Hjelt's<sup>10</sup> *Altsyrische Evangelienübersetzung und Tatians Diatessaron* is a careful and critical comparison of the Syriac versions of the Gospels and the *Diatessaron*. It will be found important and interesting for biblical criticism. Hjelt points out that the Syriac is the oldest version of the New Testament. The church was undoubtedly established in Edessa by 150 A. D., and existed as a national church by the time of Tatian, who left Rome for Edessa, 173 A. D., and the first Christian king, Abgar IX. Hjelt reviews in turn the Curetonian Syriac, the attempted reconstruction of the *Diatessaron* and its versions, especially the mediæval Arabic, the *Syrus Sinaiticus*, and, finally, the relation of this to the *Diatessaron*. He finds that the gospels were separately translated into Syriac, Matthew first, and Luke last, and that they were used separately in different localities in Syria, as early as the middle of the second century. This *Syrus Vetus* is represented by *Syrus Sinaiticus*. Later on, Tatian's harmony, which was also influ-

<sup>9</sup> *Die Abfassungsverhältnisse der pseudojustinischen Cohortatio ad Graecos*. Von WILLY GAUL. Berlin: Schwetschke, 1902. 110 pages. M. 2.

<sup>10</sup> *Die altsyrische Evangelienübersetzung und Tatians Diatessaron*: Besonders in ihrem gegenseitigen Verhältniss untersucht. Von ARTHUR HJELT (in TH. ZAHN'S "Forschungen zur Geschichte des neutestamentlichen Kanons und der altchristlichen Litteratur," VII Teil, I Heft). Leipzig: Deichert, 1903. viii+166 pages. M. 6.

enced by western texts, became *the* gospel for the national church and influenced the Curetonian Syriac. Later, under the influence of the Greek canon, the Peshito became the Syriac Vulgate, to which the text of Tatian was conformed, as shown by the Arabic translation of *Abul-faradj* (1043 A.D.). This conclusion evidently makes against the antiquity of the Textus Receptus and is important in that connection. Finally the use of the *Diatessaron* was rooted out among orthodox and monophysite Syrians, but it continued to be employed, perhaps liturgically, among the Nestorians to a late date, as proved by Ebed Jesu of Nisibis in the fourteenth century. The style of Hjelt's book makes it delightful reading.

Here should be mentioned also Hans Lietzmann's<sup>11</sup> convenient critical edition of the text of the Muratorian fragment together with a reconstruction of the text. This handy edition is the first *Heft* of "Kleine Texte für theologische Vorlesungen und Übungen." It consists of a careful reproduction of the chief MS., *Cod. Ambros., J 101 sup. s. VIII*, together with the prologue to the Pauline epistles discovered at Monte Cassino, 1897, whose author had used the Muratorian fragment, and a reconstructed Latin text of the fragments, the joint work of Lietzmann and Buecheler. The gospel prologues are, in the main, a republication of P. Corssen's text of 1896.

Of importance for the history of the liturgy is the study by Paul Drews<sup>12</sup> on the origin of the Roman canon of the mass. The book is divided into three parts. First, the prayers in the canon, their order and logical connection are discussed. Drews thinks the prayer *hanc igitur oblationem* is the logical beginning of the canon, because after ascription of praise to God in the *sanctus*, it is natural to call attention to the offering. *Te igitur* should come at the end, after *Supra quae* and *supplices te rogamus*, in which Drews sees the fragments of an ancient *epiklesis*. In the second part the author reconstructs the canon on the basis of these changes, thus bringing the Great Intercession after the canon as in the liturgy of James (West Syrian). In the third part, he discusses the time when these changes took place. If the original Roman canon had the form of the West Syrian liturgy, this change in the direction of the Alexandrian use, in which the Great Intercession<sup>13</sup> precedes the canon, probably occurred under Pope

<sup>11</sup> *Das muratorische Fragment und die monarchianischen Prologe zu den Evangelien.* Von HANS LIETZMANN. Bonn: Marcus & Weber, 1902. 16 pages. M. 0.30.

<sup>12</sup> *Zur Entstehungsgeschichte des Kanons in der römischen Messe.* Von PAUL DREWS. Tübingen: Mohr, 1902. 39 pages. M. 1.

<sup>13</sup> Anglican "Prayer for the Church Militant."

Gelasius (492-96 A. D.), who had somewhat intimate relations with Alexandria and is known to have altered the liturgy. So little is known of the the origins of the Roman liturgy that one welcomes this study and hopes for more from Professor Drews on the subject.

Of interest for students of dogmatic theology, as also for the history of dogma, is Anton Rehrmann's *Christology of Cyril of Alexandria*.<sup>14</sup> The book falls into two parts; viz., the negative and the positive sides of Cyril's theology. Part I examines the Christological controversy from the first to the fifth century, being chiefly devoted to the Antiochian school and Nestorius and to Cyril's opposition to it. The second part takes up Cyril's positive doctrine of the Logos and of the Incarnation, especially expounding the doctrine of the union of the two natures in one person. The work is very carefully done, with constant attention to opposing views. It would be valuable for scholars whom Harnack and others have taught to see in Cyril a tendency to a refined Apollinarianism and Monophysitism, to read, as here set forth with careful learning, the Catholic view of Cyril as the teacher of the church's orthodoxy whose principles are the chief force that overthrows monophysite heresy.

Of this monophysite heresy we have a very interesting bit of history in A. A. Vaschalde's *Three Letters of Philoxenus*.<sup>15</sup> Philoxenus represented the more conservative monophysitism of Severus of Antioch; yet he was, throughout his active and influential life, none the less a vigorous opponent of the orthodox and, of course, also of the Nestorians. He was at the same time one of the most elegant and prolific writers of Syriac literature. Vaschalde gives a history of his life and works, a careful review of his doctrine, valuable to students of the history of dogma, a description of the MSS., the translations of the three letters and the Syriac texts of the same, together with a Syriac theological glossary, a list of biblical quotations, of Greek words occurring in the Syriac text, also, which should be of considerable interest to students of Syriac.

The *Acts of Paul and Thecla* are of great interest to Christian

<sup>14</sup> *Die Christologie des heiligen Cyrillus von Alexandrien*. Systematisch dargestellt. Von ANTON REHRMANN. Hildesheim: Borgmeyer, 1902. 404 pages. M. 3.

<sup>15</sup> *Three Letters of Philoxenus, Bishop of Mabbôgh (485-519)*: Being the "Letter to the Monks," the "First Letter to the Monks of Beth-Gangal," and the "Letter to Emperor Zeno;" edited from Syriac manuscripts in the Vatican library, with an English Translation, an Introduction to the Life, Works, and Doctrine of Philoxenus, a Theological Glossary, and an Appendix of Bible Quotations. By ARTHUR ADOLPHE VASCHALDE. Roma: Tipografia della R. Accademia dei Lincei, 1902. xv + 191 pages.

scholars for two reasons, (1) one must desire to know the truth of any tradition respecting the Apostle Paul. How far can it be accepted? Professor Ramsay believes that the story of Thecla, while much modified in transmission, is at bottom historical; (2) the study of the transmission and of the versions of the story necessarily throws light on the general study of martyrology, and this, in its turn, is important for the history of the liturgy. From both these points of view von Gebhardt's edition<sup>16</sup> is very important. The book gives a critical review of the three principal translations of the *Acta* into Latin and of the different types or versions in which these translations have been handed down; of two fragmentary translations; and of other fragments or epitomes of the story, such as that in the "Golden Legend" and in the "Martyrology of Ado of Vienne." Comparison with the Greek and illustration from the Syriac and Coptic versions of the *Acta*, etc., are accompanied by considerations of the relation of the different versions to the primitive text (the *Urtext*). This original text, if worked out, would, one hopes, give us the original and most nearly historical form of Thecla's story. Von Gebhardt does not attempt to reconstruct the primitive text. Yet if anyone else will try to do so here is the critically prepared material for it. The introduction is followed by the several Latin versions in parallel columns, and then by the fragments, epitomes from the martyrologies, etc., the panegyric on Thecla by the Patriarch Photius, and some other material for comparison. In the study of the Latin versions of this story, so popular in the West during the Middle Ages, one becomes well acquainted with the methods of the martyrologists and gains insight into the freedom with which they treated their sources and the variations in text which crept in otherwise. Students of the *Acta*, or liturgical history in general, will welcome this volume.

The *Catena* to the commentary on Luke by Nicetas of Heracleia is examined by Sickenberger<sup>17</sup> in a pamphlet before us. Nicetas was a deacon and a teacher in the church of St. Sophia toward the end of the eleventh century. He was finally elevated to the see of Heracleia. His work is largely a mechanical compilation of older commentaries, the largest use being made of the works of Cyril of Alexandria and of

<sup>16</sup>*Die lateinischen Uebersetzungen der Acta Pauli et Theclae: nebst Fragmenten Auszügen, und Beilagen.* Herausgegeben von OSCAR VON GEBHARDT. (= "Texte und Untersuchungen," Neue Folge, Bd. VII, H. 2). Leipzig: Hinrichs, 1902. cxvi + 188 pages. M. 9.50.

<sup>17</sup>*Die Lukaskatene des Niketas von Herakleia.* Untersucht von JOSEPH SICKENBERGER (= "Texte und Untersuchungen," Neue Folge, Bd. VII, H. 4). Leipzig: Hinrichs, 1902. viii + 118 pages. M. 4.



John Chrysostom; but the immense range of his theological knowledge made the book valuable. It was largely used in its Latin translation by Thomas Aquinas for his great *Catena Aurea*. Sickenberger discusses the life and work of Nicetas; describes the manuscripts and the extracts from the *Catena*. He next takes up the existing incomplete editions of the *Catena*, and carefully examines all the authors and works mentioned in the *Catena*. Lastly he gives some illustrations from the work. The book is interesting especially for the history of exegesis.

Wehofer<sup>18</sup> has given us a theory of the form of ancient Christian epistolography, according to the rules of the Semitic artistic prose (*Kunstprosa*). His book is based on the theory of Semitic poetry and artistic prose proposed by D. H. Müller, which expands the idea of the *parallelismus membrorum* in Hebrew poetry and the prophetic prose to a massive scheme of strophe and antistrophe, balanced by verbal and thought-responson and bound together by concatenation and thought-inclusion. Wehofer's method and conclusions are made uncertain by the fact that Müller's theory is not accepted by most Semitic scholars. Yet Wehofer professes to find such a method of construction underlying most of the apostolic fathers. He goes over them in painful detail to prove it. Often he seems to put their prose through strange contortions. When he cites

ἡ ἐκκλησία τοῦ Θεοῦ ἡ παροικουῖσα Ῥώμην  
τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ παροικοῦσῃ Κόρινθον,

to prove parallelism (p. 149), he overlooks the fact that it would have been hard for Clement to begin his letter in a way to avoid such parallelism. This, though an extreme example, shows the arbitrariness of his method. At that rate the balanced sentences of Gibbon's *Decline and Fall of the Roman Empire* could easily be shown to be based on a Semitic verse-theory. The book is rather suggestive than convincing.

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GRACE CHAPEL,  
New York.

#### RECENT LITERATURE ON MISSIONS.

Books about missions, good, bad, and indifferent, mostly indifferent, multiply upon the publishers' lists. One may find encouragement

<sup>18</sup> *Untersuchungen zur altchristlichen Epistolographie*. Von THOMAS M. WEHOFER. [Aus: "Sitzungsberichte der kaiserlichen Akademie der Wissenschaften in Wien," Band CXLIII.] Wien: Gerold, 1901. 230 pages. M. 5.